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also answers Lucka's question why it is possible to apply analysis to space. From this follows that there is among the axioms of geometry one which implies a temporal relation. The author comes to the conclusion that Kant's theory of time and space can explain the entire system of axioms which are the foundations of geometry, and that it shows also the possibility of non-Euclidean geometry as a part of the system. It may be required to deduce the axioms of geometry from the forms of space intuition.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. April, 1907. *Anarchisme et individualisme: Essai de psychologie sociale* (pp. 337-365): G. PALANTE. - The terms anarchism and individualism are usually confused. The former denotes a social system or economic doctrine which is moralistic, idealistic and optimistic; the latter an intellectual or sentimental attitude of an individual toward society; it is pessimistic, anti-dogmatic and disinclined to proselytism. At present anarchism seems to be dissolving into various forms of socialism. Individualism has a perennial character for psychological reasons, and will remain an indestructible form of human sensibility. *De l'esprit magique à l'esprit scientifique* (conclusion) (pp. 366-382): J. SAGERET. - The magic spirit survives in our day in religion, mysticism and poetry. It is opposed to the scientific spirit through its subjective character and corresponds to a logic of feelings, as opposed to ordinary logic. The scientific spirit is objective, amoral and 'asocial.' *La transformation des idées et le public* (pp. 383-408): A. BAUER. - The author traces certain transformations of fundamental ideas in esthetics, ethics, religion, philosophy and law. The innovations take hold and give rise to antinomies through certain dispositions of the public sentiment with which they agree. *Revue critique: The origin and development of moral ideas, d'après Westermarck*: P. FAUCONNET. *Analyses et comptes rendus*. Prudhomme, *Psychologie du libre arbitre*: L. DUGAS. *Studies in Philosophy and Psychology* (by former students of Charles Garman): G. BOS. Della Valle, *La psicogenesi della coscienza*: J. SEGOND. Elie Blanc, *Dictionnaire de philosophie ancienne, moderne et contemporaine*: ANDRÉ LALANDE. Tönnies, *Philosophische Terminologie in Psychologisch-Soziologischer Ansicht*: LALANDE. Grasset, *Demifous et demiresponsables*: G. L. DUPRAT. Moutin, *Le magnétisme humain*: DUPRAT. Masselon, *La mélancholie*: PH. CHASLIN. Francillon, *Essai sur la puberté chez la femme*: CHASLIN. Blondel, *Les automutilateurs*: H. WALLON. Senet, *Patologia del instinto de conservacion*: F. PÉRÈS. *Revue des périodiques étrangers*.

REVUE DE MÉTAPHYSIQUE ET DE MORALE. March, 1907. *Comment se pose le problème de Dieu* (pp. 129-170): E. LE ROY. - The proofs derived from the physical world for the most part are traced to

the assumption that a cause which is not a particular thing in the world must be another thing outside it, whereas there remains the possibility that it is a relation between those things. Those derived from the moral world may be classed as aspirations. The ontological proofs proper ignore the possibility that an idea may be self-contradictory. A constructive paper is to follow. *Note sur le problème du mal* (pp. 171-185): G. REMACLE.—Evil has existence without right to it, and so presupposes a free giver, himself without evil. We can not imitate God by creating evil, for we can only deposit what we have. *Sur l'introduction logique à la théorie des fonctions* (pp. 186-216): M. WINTER.—The logic of mathematics can not aid, apparently, in many fields of mathematics. The confidence of its exponents is misleading. *Arthur Hannequin et son œuvre* (pp. 217-255): J. GROSJEAN.—A detailed account of Hannequin's opinions regarding the history of philosophy and the logic of the sciences. His lovable personality and untimely death. *Le syndicalisme révolutionnaire* (pp. 256-272): F. CHALLAYE.—The second and closing criticism of the theory of world-wide industrial cooperation, directed largely to a defense of national life. *Livres nouveaux*: J. Delvolvé, *Religion, critique et philosophie positive chez Pierre Bayle*. J. Lapponi, *L'hypnotisme et le spiritisme*. J. M. Baldwin, *Thought and Things*. Vol. I. *Revue et périodiques*.

- Hall, G. Stanley. *Aspects of Child Life and Education*. Papers by Professor G. Stanley Hall and some of his pupils. Boston: Ginn & Co. 1907. Pp. xii + 326. \$1.50.
- Pretronievs, B. *Die typischen Geometrien und das Unendliche*. Heidelberg: Carl Winter. 1907. Pp. viii + 87. 3 M.
- Sinclair, A. G. *Der Utilitarismus bei Sidgwick und Spencer*. Heidelberg: Carl Winter. 1907. Pp. iv + 107. 2.80 M.
- Whitehead, A. N. *The Axioms of Descriptive Geometry*. Cambridge: The University Press. 1906. Pp. viii + 64. 2s. 6d.
- Whitehead, A. N. *The Axioms of Projective Geometry*. Cambridge: The University Press. 1907. Pp. viii + 74. 2s. 6d.
- Windelband, W. *Kuno Fischer*. Gedächtnisrede bei der Traufeier der Universität in der Stadthall zu Heidelberg, am 23 Juli, 1907. Heidelberg: Carl Winter. 1907. Pp. 41. .80 M.

NOTES AND NEWS

THE *New York Medical Journal* for August 3 writes as follows on the morbid anatomy of mental confusion: "Cases of confusional insanity are beginning to be recognized by the French as distinct from the group of primary, organic dementias. In this they are following the lines laid down by Kraepelin some fifteen years ago. Recent investigations appear to demonstrate a certain relation existing between the disturbance of intellection present in these patients and certain changes in the cells of the cerebral cortex, and, less directly, but more constantly, certain morbid